

BROTHERS IN CHRIST



"BE KINDLY AFFECTIONED ONE TO ANOTHER WITH BROTHERLY  
LOVE; IN HONOUR PREFERRING ONE ANOTHER." — ROM. 12:10



# News and Notes

## MERGER APPROVED

The most momentous decision of the annual convention of the United Evangelical Lutheran Church was the decision to merge with the American Lutheran Church, the Evangelical Lutheran Church, and the Lutheran Free Church. The vote was indeed decisive 373 voted for the merger, 19 against.

The proposal to merge including the constitution, by-laws and the articles of union, was placed before the convention Wednesday afternoon. After a short discussion it was decided to include the whole proposal in the final ballot vote. The suggestion was made to the Joint Union Committee that it review the proposed name of the new Church.

Thursday, June 21, the final vote was taken after only one hour of debate. With this vote the U.E.L.C. has committed itself to merge with its sister churches into one body.

## TRINITY TO AFFILIATE WITH WARTBURG

The United Evangelical Lutheran Church decided to affiliate Trinity Seminary, Blair, Nebraska with Wartburg Lutheran Seminary, Dubuque, Iowa. The vote was 328 in favor and 13 against. This was done after the Board of Christian Higher Education had been defeated in its proposal that Trinity Seminary be relocated at Lincoln, Nebr. The vote on moving to Lincoln was 314 against and 58 in favor.

The motion to affiliate with Wartburg is based on certain principles which the U.E.L.C. Board of Higher Education had worked out in consultation with the Board of Higher Education of the American Lutheran Church. The U.E.L.C. shall be represented at Wartburg Seminary by a professor of Trinity Seminary who shall be designated President of Trinity Seminary. The U.E.L.C. shall have two consultative members on the Board of Regents of Wartburg elected by the U.E.L.C. The affiliation is effective September 1, 1956 for a period of four years.

**Dr. R. E. Morton**, president of Dana College since 1944 and of Trinity Seminary since 1946, has accepted a call to become pastor of St. Paul's American Lutheran Church, Lodi, California. Dr. Morton expects to take over the duties in his new post September 1.

**Pewaukee, Wis.** Galilee Lutheran Home Mission Church would like to have some Junior Hymnals for its Sunday School. If any one has any to give away please contact the pastor Rev. LeRoy F. Andersen, 1479 Oak St., Pewaukee, Wis.

## Cherokee Indian Mission, Oaks, Okla.

The Rev. Alvin Reuter, Pastor of the A.L.C. Bethany Lutheran Church of Tulsa preached the sermon at the Baccalaureate Service for this year's graduating class of the Oaks Mission School. Ed Russell, Billy Ott, and Lola Faye Adair of this class were members of our church. Of these Ed had spent the greater part of his school years at the Mission Home.

As usual right after the close of school the Daily Vacation Bible School was conducted. Again this year the mission truck was sent to bring children from the Bull Hollow area. The total enrollment was fifty-five, which was thirty less than that of last year. This smaller number was due to the fact that so many children left the Mission Home right after school was out. For a while there were only five girls and three boys at the home. At the time of this writing some have returned again.

Also this year some of the Mission Home boys found employment on farms in the Ruskin-Hardy, Nebraska community. They are Ed Russell, George Tulsa and Simon Gibson. The kind assistance of Mr. and Mrs. Chris Gregersen of Hardy in finding work for these boys and of taking them into their home and with them to church is much appreciated. One of the girls, Thelma Vann, is doing house work in the home of one of the daughters of Pastor and Mrs. C. A. Vammen, who is living in Bartlesville.

**A New Chapel.** This spring a chapel was purchased from an Independent Baptist congregation, which was locating their church where it built new church building. This chapel moved to a plot of ground donated by Mr. and Mrs. Dave Russell family on a corner of their farm. building is now being repaired painted. Needs which have not been realized as yet are seats and a piano. If some friends of our mission would help in providing such, this service would be very much appreciated. It is hoped that the chapel will be ready for use by July 15th.

Services have for years been conducted in the Russell home about two a month on week nights. Last Christmas there were 65 present for Christmas festivity. Since a number of children come to these meetings, it is the plan to organize a Sunday School when it becomes possible to meet in the chapel. Materials and so books will be needed for this.

## Indian Workers' Regional Conference

Our mission was host to such a conference June 12-14. This conference being sponsored by the National Council of Churches in the interest of Christian work among Indians in America. This conference brought together 35 Indian and White workers from the states of Kansas and Oklahoma. This group represented several different denominations. It was the first time that our mission has had the privilege of having such a conference at Oaks.

Some of the topics presented and discussed were;—"The Church Speaks to Human Needs," "What are the Oklahoma Indian Issues today?", "Steps in Realizing an Effective Indian Leadership in Christian Work," and "How can the Church Meet the Needs of the Indian?" Three daily devotions were conducted by a Comanche Indian pastor, who has served among his own people, the Comanches, for a number of years near Lawton, Oklahoma. It was a challenge to sense the Christian responsibility of the Indian workers toward their own people. It was wonderful to observe the fine spirit of Christian fellowship among these workers as they met for this conference.

S.S.K.

(Continued on page 13)

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## CONVENTION NOTES

Tuesday afternoon pastors, delegates and guests began assemble at the beautiful new High School at Cedar Rapids, Iowa. It is always with a certain amount of suspense that you come to a convention. This year there were two questions in the minds of everyone. The merger and Trinity Seminary. We arrived about 3 P.M. Very few had come at that time, so we got the benefit of a first impression as we settled in a chair close to the entrance of the High School where all had to come and register.

We soon learned that the merger was already settled in the minds of our people. They took that for granted. The problem of moving Trinity Seminary to Lincoln was a cause of much discussion. "What is the idea? It is too late to move it. What guarantee do we have that it is better? What do the other churches say? What will it cost? Why not let the new church decide? Let us stay where we are. Perhaps Wartburg is the right place."

These were some of the reactions by some 40 people who talked to Tuesday afternoon.

### The Opening Service

If you had never attended an annual convention the opening service would be especially impressive. The participation was in the hearts of people. A 60 voice choir was in the procession. The singing was good, the liturgy well rendered. The sermon of the synodical president was about the Unity of the Spirit. He strongly advocated that we go ahead with the proposed merger. Our synod started the first public move in the direction of merger in 1948, now we should be doing the word!

### The Need for Merger

As we walk about talking with people, young and old, we sense that there is a deep desire for merger. This comes out of the deeper sense of the body of Christ. We may have our misgivings about certain things, we may feel we are going to give up this or that, but yet we want to be a part of the greater church. We do not want to live in isolation.

We are like the parents who have a wedding for the daughter. They shed tears because the daughter is to leave them and make a new home, yet they are gloriously happy for her. This joy was very evident in the hearts of people. The misgiving expressed did not amount to anything. And, by the way, was ever a church built without someone crying out in alarm.

## Fine, Fine and Yet?

We are trying to give you an impression of our impressions. We admit that impressions are very subjective, yet they are of some value.

We were impressed with the first remarks made when people met one another. How goes it out there in California? How are you in Nebraska? How goes it up in Canada? The answers were all fine, fine!

We do not advocate that we should share our troubles with everyone. But the first impression we got as we greeted people was this: everything is just fine! And yet when we got to sit down and drink coffee with an individual and started to probe into things, this surface beauty was rather deluding. Perhaps it would be good for us to get a dosis of Karl Barth and Soren Kierkegaard now and then, that we might get some realism.

## The Lord Be with You!

When the liturgist at the opening service, the Rev. J. M. Girtz, turned to us the first time and said, The Lord be with you, we believe this word went into the souls of many. Here we were beginning a convention that was to be decisive for the future. Many questions had been raised the last half year with respect to our educational institutions, questions that we had raised ourselves. If ever we needed the presence of God and His good direction it was now.

It is indeed miraculous to think of the guidance of God. It is wonderful to think of the fact that the church is prospering even though we are such selfish and unfaithful members.

## A Hot Convention

It was a hot convention. That is the weather was hot. But the people were kind. The hosts were kind, and the delegates and guests were kind. Other men will write about the convention, but let us say that the arrangements were good. There was space enough in the auditorium. The devotions were well prepared. The people were anxious to expedite the business. There were no long speeches. Even the Pension Fund was voted without any discussion to speak of.

The day for the merger discussions was set for Wednesday. There was no debate to speak of. A recommendation was made that the Joint Union Committee review the name of the new church.



# Church News from here and there

## Lutherans Total 69,397,211

### Survey By LWF Discloses

Lutheran Christians throughout the world number a minimum total of 69,397,211, according to statistics compiled by the Lutheran World Federation at its headquarters at Geneva, Switzerland.

The figure covers about 150 church and mission groups in more than 60 countries, it was reported by Dr. Carl E. Lund-Quist, executive secretary of the federation, who said the estimates were based on the most recent data available in January of this year.

The LWF estimates that Lutherans comprise three per cent of the world's population of 2,400,000,000, 32 per cent of world Protestantism's 218,000,000, 20 per cent of non-Roman Christianity's 346,000,000, and nine per cent of Christendom's 771,000,000.

Of the total Lutherans, 47,880,759 are members of the 57 church bodies in 29 countries that are affiliated with the LWF, or 69 per cent of all Lutherans; 15,867,000 are members of Union Churches in Germany, and 5,649,452 belong to other Lutheran churches and groups.

Dr. Lund-Quist said that the statistics do not take into account those countries where there is admittedly a Lutheran population but no organized church or mission. No attempt was made, he added, to include many small Lutheran congregations, such as in Belgium or Germany and Scandinavian emigrant congregations, as no reliable figures were available on these.

More than half the total number of Lutherans are concentrated in Germany. Twelve member church bodies of the United Evangelical Lutheran Church of Germany (VELKD) have a combined membership of 20,749,354, eight German Union Churches have 15,867,000 Lutherans, and six other groups have 694,000, making a total of 37,310,354.

The United States and Canada are credited with 7,243,184 Lutherans, Sweden with 6,580,000, Finland with 4,225,749, Denmark with 4,156,500 and Norway with 3,155,323, while Latvia, Estonia and Lithuania account for 1,165,000 in the USSR.

Lutheran Church membership by countries follows:

Argentina	51,169
Australia	85,022
Austria	390,043
Brazil	598,267
Bolivia	2,000
British Guiana	7,000
Caribbean Area	6,012
Chile	25,000
China	(unknown)
Colombia	2,000
Costa Rica	100
Cuba	378
Czechoslovakia	483,535
Denmark	4,156,500
Ecuador	400
El Salvador	50
Estonia (exile)	66,000
Ethiopia	10,406
Finland	4,225,749
France	283,800
French Africa	8,614
Germany	37,310,354
Great Britain	30,550
Guatemala	263
Holland	60,000
Honduras	50
Hong Kong	3,000
Hungary	432,961
Iceland	140,000
India	617,782
Indonesia	631,534
Israel	94
Italy	4,251
Japan	10,006
Jordan	1,289
Latvia (exile)	(unknown)
Liberia	2,793
Lithuania (exile)	(unknown)
Luxemburg	4,400
Madagascar	193,436
Malaya	(unknown)
Mexico	2,907
New Guinea	143,719
Nicaragua	50
Nigeria	32,714
Norway	3,155,323
Pakistan	1,057
Paraguay	394
Peru	1,200
Philippines	1,738
Poland	220,000
Rumania	215,000
Southern Africa	450,589
Southern Rhodesia	8,175
Sweden	6,580,000
Switzerland	2,500
Syria	158
Taiwan	3,424
Tanganyika	224,414
Uruguay	360
USA and Canada	7,243,184
USSR	1,165,000
Venezuela	1,050
Yugoslavia	99,547

## Sees American Lutherans Making Big Peace Contribution

American Lutherans, through relief works," are making an impressive contribution to world peace. Franklin Clark Fry, president of the United Lutheran Church in America, said at the 97th annual synod of the Augustana Lutheran Church.

"The huge relief works of American Lutherans, greatly exceeding those of our sister churches, are building a broad foundation of understanding which can be erected a structure of peace," he said.

Dr. Fry said Lutheranism today is "terribly wounded and yet rapidly expanding."

Although "Lutheran territories in Europe have shrunk seriously" since the Soviet seizure of the Baltic republics, eastern Finland and part of East Prussia, he said, the Church has made "powerful gains" in Sweden and South America.

He described the new United Lutheran Church in the southern part of Brazil as the "largest Protestant Church in South America."

Dr. Fry stressed the spiritual revitalization of the Lutheran Church.

"The Gospel of Jesus Christ is given to us for only one purpose—our salvation and eternal life," he said. "We reject every attempt that tries to turn it into a tool for something else. People who become friends of the church because of what they think the church can be made to contribute to other causes can be its subtlest enemies."

## Danish Seamen To Have Own Church In New York

Some 1,200 Danish seamen who visit the Port of New York each month soon to have their own church.

To the majority of these seamen, according to the Danish Information Office, New York has become their home port as only one out of five Danish lines operating from the Atlantic Coast of the United States offer a service to Denmark.

These Danes have been without a church with Danish services in Greater New York and so the "Danish Seamen's Church in Foreign Ports" under the sponsorship of Queen Ingrid of Denmark, decided to purchase a house here as a church and welfare center.



house, a brownstone building on Willow street in Brooklyn, is to the piers of the Danish lines. It will be a large reading and living room, two well-equipped recreation rooms, a chapel, and apartments for the Danish seamen's pastor and his assistant.

The total cost of the building, including foundations, furniture and fixtures, will be close to \$60,000, of which a half has already been provided by Denmark, mostly in contribution from Danish shipowners.

It is hoped the remaining \$30,000 will be raised in New York "from friends of Denmark and her seafaring people," the Information Service said. The Danish Seamen's Church in Foreign Ports is at present building churches in London and Yokohama, in addition to those already in operation at Hull, Newcastle, Antwerp, Rotterdam, Hamburg, Gothenburg, Baltimore and Buenos Aires.

### Augustana Lutherans Less Dependent On Swedish Liturgy

The Augustana Lutheran Church is becoming less and less dependent upon

on the Church of Sweden for its liturgical guidance and direction, it was reported at a meeting of the denomination's ministerium, at the Church's 97th annual synod at Moorhead, Minn.

Ever since Augustana was established in 1860, its liturgy has closely followed that of the Swedish Church, said Dr. G. Everett Arden, professor of liturgics at Augustana Theological Seminary, Rock Island, Ill. Even as late as 1925, its recommended liturgy was an American version of the Revised Swedish Order of 1923, he noted.

However, by the mid-twenties, he explained, a new spirit of liturgical independence emerged as "the process of Americanization was beginning to run at high tide throughout Augustana, and was penetrating virtually every area of life."

Dr. Arden said it was this mood that led Augustana to join in the project for a new Service Book and Hymnal, a decision that is destined to mark "a new point of departure in the liturgical history of our Church."

"The new service book is a distinctively different order of worship than that of the Swedish Church,

and its adoption by Augustana has climaxed the trend away from dependence upon Swedish liturgical direction," he said.

The theologian predicted that the New Service Book and Hymnal, which will be published next year by the eight church bodies participating in the National Lutheran Council, "will very definitely inspire the hope that eventually the Lutheran Churches in America will indeed become the Lutheran Church of America."

### Election Guides

The General Board of the National Council of Churches has urged Christians to be guided by official pronouncements of their churches when they vote in the national elections next fall.

The statement adopted by its 250-member policy-making body at quarterly business sessions last week in Toledo, O., warns voters against being "swayed by the personality of the candidate." It also appeals to the political parties to take note of official church positions on social issues in drafting their platforms.

Observing the action were eight Russian clergymen on an eleven-day visit here under National Council auspices. They were given copies of the statement in Russian.

In other actions on a wide range of issues the Board:

Adopted a resolution urging the U. S. government to release Japanese war criminals still remaining in prison and to commute the sentences of all parolees. The action would affect 416 prisoners convicted by U.S. authorities. A total of 158 are still confined in Sugamo prison, Japan. The rest have been paroled.

Urged Americans to "stop thinking of Africa merely as a bastion against Communism and get to work to assure the social, economic and moral development of its peoples." The 3500-word statement calls for sharing of U. S. experience in race relations, "despite our lapses and failures" and of technical skills. It also urges churches to provide guidance in the development of African community life and Christian citizenship, aid to the development of training programs for African ministers and pool their missionary resources for a more unified approach to the continent's needs.

Endorsed a policy statement advising churches and church agencies against the purchase of radio or TV time for religious broadcasts, and requesting stations and networks to make desirable time available free for religious broadcasts. It also calls upon the churches to provide "high quality programs" free as a public service.

## THE LIVING WORD

By Luther A. Weigle

### The meaning of "discover"

In the King James Version of the Old Testament the word "discover" is used thirty-four times, and always in the now obsolete sense of uncover or bare. It is retained by the Revised Standard versions only once—in 1 Samuel 22:6, "Saul heard that David was discovered." It is replaced by "uncover" thirteen times. Other typical renderings are: "exposed your iniquity" (Lamentations 2:14); "do not disclose another's secret" (Proverbs 11:1); "the foundations of the world were laid bare" (2 Samuel 22:16); "strips the forests bare" (Psalm 29:9); "they will show ourselves to them" (1 Samuel 14:8). Instead of "I will discover thy skirts upon thy face" (Isaiah 47:3) the Revised Standard Version has "I will lift up your skirts to show your face." Where the King James Version says concerning Nathan "Who can discover the face of his garment?" (Job 41:13) the re-

vised versions read "Who can strip off his outer garment?"

In other passages containing the same Hebrew words the King James Version shows that in 1611 the older sense of "discover" was tending to become obsolete. For example, where Wyclif had "His heed he shall not discover" the King James Version has "he shall not uncover his head" (Leviticus 21:10). It uses "uncover" thirty-five times as translation for these Hebrew words, and is followed by the revised versions in most of these cases.

In both cases where "discover" is used in the King James Version of the New Testament it is an inexact translation of the Greek. The meaning of "had discovered Cyprus" (Acts 21:3) is "had come in sight of Cyprus"; and in place of "discovered a certain creek with a shore" (Acts 27:39) the Revised Standard Version reads "noticed a bay with a beach."



# The Unity of the Spirit

Opening Sermon at the Annual Convention of the United Evangelical Lutheran Church.

By Dr. Hans C. Jersild, Synodical President

We have met as the U.E.L.C. in our 60th Convention for probably our most momentous meeting, for we will at this Convention take action with regard to merger with sister Synods. Now for almost seven years we have fellowshiped together in a Joint Union Committee to lay final plans for our union. Because our body took the initial step and has taken a constantly strongly interested part in this venture as evidenced by unanimous action of previous Conventions, we consider it fitting that we use as our Convention theme this year "Oneness in Christ." It is with that theme in mind that we will meditate on our topic for this opening message: "The Unity of the Spirit."

Note that here is not mention of a non-existent unity which we are to bring into existence, but here is mention of keeping the unity which already obtains. The Word of God posits only one church. Jesus says: "On this rock I will build my church and the powers of death shall not prevail against it," Matt. 16:18. St. Paul says: "Christ is the head of the church, His body, and is Himself its Savior," Eph. 5:23.

The Holy Spirit is the creator and maintainer of that unity of the one Church through the Word and Sacraments. True, He uses believers as His instruments to proclaim that Word, to administer those sacraments; that is, He uses them to plant and to water, but He gives the increase. He brings forth life. He is the author of the Church. He fundamentally accounts for the unity.

The fact of that unity is aptly stated in our Third Article, which reads: "I believe in the Holy Spirit, the Holy Christian Church, etc." That Holy Christian Church, that communion of saints, is here and now. Further, it is aptly stated in our explanation to the Article. We quote: "He preserves it (the Church) in union with Jesus Christ in the one true faith." Let us more intimately dwell on this thought: "The Unity of the Spirit."

## The Unity of the Spirit

Down through the centuries the Holy Spirit has wrought a oneness of all believers as He, the one and only Spirit, has called them by the gospel, has called them through one holy Baptism. That gospel call is the one and same call whether it issues from here or from there. It is the call which on the one hand enlightens man to see his sin, his lost condition. It enlightens him to see that all he can do is to exclaim: "God, be merciful to me, a sinner." Having in penitence and sorrow come to see his sin and degradation he is enlightened by that same Spirit to see the cross, the redeeming grace of the crucified and risen Lord, the for-

giveness, life, and salvation in Him. Faith is kindled in sinner's repentant and receptive heart to lay hold of the forgiving, redeeming grace in Christ Jesus. And he is deemed, "he is purchased and freed from all sin, from death and from the power of the devil; not with gold and silver but with Christ's holy and precious blood and His innocent suffering and death."

About that call of the Spirit through the Gospel, through the one Lord, through the one faith, we must say there is a blessed oneness. There is only the one way, the one true life. Jesus states it succinctly in the word: "I am the way, the truth, and the life; no one cometh unto the Father but by Me." There is one way and it is Jesus Christ. When sinners are called into the Kingdom there is no other Name given under heaven among men by which they can be saved but the Name of Jesus Christ. It is in that one Name that every knee shall bow and every tongue shall confess that He is Lord to the glory of God the Father. He is a blessed evangelical oneness.

Next, that call arises out of holy Baptism. We believe in accord with Scripture in one Baptism. For it knows only one Baptism. It is the Baptism of which St. Paul speaks, saying, "As many as have been baptized into Christ have put on Christ;" and again, "As many as have been baptized into Christ have been baptized into His death." Christ is the meaning and the power of Baptism. Apart from Him and His redeeming grace, His victorious death and resurrection it is a meaningless rite, an empty ceremony. But in and through Christ it becomes a water of life, a washing of regeneration, and a renewing of the Holy Spirit.

It is true that in Baptism we meet differences among churches as they interpret the Word. As a result we have those who administer infant Baptism and those who administer only adult Baptism. We have Baptism by immersion and Baptism by sprinkling. We have Baptism as a symbolic ceremony and Baptism as a means of grace. By the time however the lines with regard to Baptism are no longer sharply drawn. There is a willingness to recognize one another. Still it is well to call to mind that the Bible teaches "one Baptism."

## Preserving the Unity

Not only does the Holy Spirit create the oneness of the Church through the Word and the Sacraments, but He also preserves that oneness as He ministers to the souls of men by glorifying the Christ as the one Lord.

There is only the one Lord, Redeemer and Savior. The one Lord is the incarnate crucified and risen Christ, So



God and Son of man. Evangelical Christendom acknowledges and worships, confesses and professes, only that one God and Lord who is able to save to the uttermost all who come unto God by Him. He is that Christ of the Gospel who is the power of God unto salvation for all who believe; He is that Christ about whom St. Paul speaks saying, "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

It is that Christ who setting forth the God-ordained one-way of His mission spoke wonderful words the truth of which the centuries have blessedly demonstrated. Words such as: "I am the light of the world, he who followeth Me shall not walk in darkness but have the light of life." Again: "I am the way, the truth, and the life; no one cometh unto the Father but by Me." And finally: "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst." John, the Baptist, caught the basic truth of the above words when he exclaimed: "Behold the Lamb of God which taketh away the sins of the world." Only He who is more than man, yes is God, could speak such world-embracing, all-inclusive and decisive words, and take upon His lips the whole world as the realm for which He is light, could claim to be the only way, the only life, the only life enabling entrance into eternity.

The deep, rich, saving import of the above words as well as Christ's redeeming sacrifice on Calvary can in turn serve as the verifying basis for the following word from the lips of Christ which indeed indicates decided preservative power: "I am the vine, you (His disciples) are the branches; He who abides in Me and I in him, he it is that bears much fruit; for apart from Me you can do nothing." As the branches, as many as are His disciples, draw your life and light, your nourishment and strength, your ability to grow and bear fruit, from Him. In this picture of the vine and the branches Christ portrays the Church as utterly dependent on Him, even to the extent that apart from Him the Church is but as fruitless severed branches which are good for nothing but to wither and die. He says: "Apart from Me you can do nothing."

What a striking portrayal we have in the vine and the branches of the communion of saints united in a Christ-fellowship and in the united fruitfulness and growth. Christ Jesus, Son of God and Son of man, by the grace of the Spirit is indeed the deep profound explanation for the oneness of the Kingdom of God. Christ Jesus and Him crucified is the gracious power and wisdom of God which accounts for the Church and which by the Spirit sustains and preserves the Church.

### An All-inclusive Oneness

Finally, that oneness in Christ acknowledges "One God and Father of all who is above all and through all and in all." In this closing part of our text the Apostle so-to-speak ascends to a grand climax of oneness as he sets forth the all-inclusiveness of God. There is in the Kingdom of God a glorious oneness in the Spirit, a gracious oneness in the Christ, and an all-inclusive oneness in the God and Father of all.

As the great creative dynamic power, God pervades, penetrates, and rules the whole universe. He is over all. In the realm of humanity He has graciously and mercifully revealed Himself as Redeemer and Lord who through the Savior reaches down to sinful dying man to rescue and restore, to forgive and redeem. In the spiritual sphere He as the Holy Spirit applies His power of renewal and life as He calls, gathers, enlightens, and sanctifies. Here is indeed set forth a grand and great fellowship of oneness and an all-inclusiveness in God the Father, Creator, Upholder, and Sustainer of the universe; in God the Savior who is potentially **through all** in that God would have all men to be saved and to come to the knowledge of the truth; and finally in God the Spirit, who is potentially **in all** by the grace and power of the Spirit as He applies the gospel of forgiveness to man.

### Conclusion

Because of the blessed truth of this oneness it should be the concern of the Church to strive to manifest it, to make known to the world that here are the potentialities for a fellowship of supreme and superior kind, that here is a oneness in and through the Christ which far transcends all others.

In our efforts of merger we are definitely carrying out the will of God with regard to manifesting this oneness. It is part of His plan. In His providence, we believe, He is directing this trend toward closer fellowship. The past two years your U.E.L.C. Joint Union Committee has met with the other Joint Union Committees in quite a number of sessions. Out of all our activity has come the Joint Union Committee Report. It represents, we believe, the fruit of years of experience and growth in testimony, polity, and practice. We recommend it most heartily to you. We believe God's benediction has rested upon our joint endeavors. May God lead and guide us by His Spirit as we consider this Report. May we receive grace and wisdom to strive diligently in His Name, labor earnestly within His will, and endeavor sincerely to manifest in love and humility the oneness in Jesus Christ, the unity of the Spirit.—Amen.

## The Business of the Convention

Pastors and delegates were presented with a pre-convention report of 145 pages. This report was in their hands three weeks before the convention. Every phase of the work of the U.E.L.C. was presented in this report, and the report was the basis of the discussion and decisions at the convention. It goes without saying that

we cannot touch on every little item. Some reports only required a few minutes for presentation. Others evoked a longer discussion. In the next issues we may return to some decisions, but the main decisions we have reported on page two in this issue. On the following pages we report some of the other important items and working committees as well as the elections.



### Principles of Agreement for the joint Operation of Trinity Seminary with Wartburg Seminary

1. Amicable cooperation shall be established between the U.E.L.C. and the A.L.C. with respect to Theological education at Wartburg Theological Seminary through affiliation of Trinity Seminary with Wartburg Seminary.

2. At the time this agreement goes into effect Trinity Seminary shall make its faculty available as professors for Wartburg Seminary.

3. Wartburg Seminary shall provide academic facilities such as classrooms and shall pay all salaries. The U.E.L.C. shall subsidize Wartburg Seminary annually in an amount mutually agreed upon by the Boards of Trustees of Trinity Seminary and Wartburg Seminary.

4. Charges to U.E.L.C. students shall be identical with those to the A.L.C. students.

5. The U.E.L.C. shall have two consultative members on the Board of regents of Wartburg Seminary elected by the U.E.L.C.

6. The U.E.L.C. shall be represented at Wartburg Seminary by a professor of Trinity Seminary who shall be designated as president of Trinity Seminary.

7. Trinity Seminary records and the Theological Library shall be transferred to the Wartburg campus at the time this agreement goes into effect and remain the property of Trinity Seminary.

8. The U.E.L.C. shall heartily recommend that Trinity Seminary and Wartburg Seminary be supported by the members of the U.E.L.C. and that present students of Trinity Seminary at Blair transfer to the Dubuque Campus.

9. The curriculum for Trinity Seminary students shall be integrated with the curriculum of Wartburg Seminary. As necessary special classes may be given to Trinity Seminary Students.

10. Faculty meetings shall be presided over by the President of Wartburg Seminary.

11. In the usual matters of discipline, control and finances the administration of Wartburg Seminary shall be responsible.

12. This joint operation shall be effective Sept. 1, 1956 for four years. This affiliation may be terminated by either party giving one year's notice.

### CONVENTION COMMITTEES

**Business Committee:** Pastor S. S. Kaldahl and Mr. J. A. Rasmussen.

**Credentials Committee:** Pastor Marius Jorgensen and Pastor D. D. Thogersen.

**Editor Convention Reporter:** Pastor LeRoy Andersen.

**Reporters for Papers:** Pastor K. R. Jensen and Pastor George Pallesen for **The Ansgar Lutheran**, Pastor Stanley Larsen for **Daily Press**, Pastor J. H. Petersen for **Luthersk Ugeblad**.

### The Nominating Committee

**Chairman:** Pastor William J. Hanson, Norwalk, Calif.

**Secretary:** Mr. Thomas Nelson, Culbertson, Mont.

**Atlantic District:** Pastor Fred V. Jensen, John Larse Westbrook, Maine.

**Illinois District:** Pastor Oscar Johnson, Mr. Edwin Jorgensen, Chicago, Ill.

**Wisconsin District:** Pastor Robert N. Hansen, Mr. Ernest E. Petersen, Racine, Wisc.

**Iowa District:** Pastor Stanley Carlsen, Mr. Magnus Cryberg, Cedar Falls, Iowa.

**Minnesota District:** Pastor J. E. Andersen, Mr. Elmer A. Falksen, Albert Lea, Minn.

**Nebraska District:** Pastor Immanuel Petersen, Mrs. Richard Boe, Omaha, Nebr.

**North Dakota-Montana District:** Pastor Silas Larsen, Mr. Thomas Nelson, Culbertson, Mont.

**Pacific District:** Pastor William Hanson, Robert Petersen, Easton, Calif.

**West Canada District:** Pastor A. N. Morck, Mr. C. I. Little.

**First Assistant Secretary:** Pastor James Olsen.

**Second Assistant Secretary:** Pastor Arthur Sorensen.

### General Committee

#### Pastors:

Pastor Leo H. Anderson, Greenville, Minn.

Pastor Matt Christensen, Omaha, Nebr.

Pastor Fred Jacobsen, Albert Lea, Minn.

#### Laymen:

Mrs. Vernon Hansen, Cedar Falls, Iowa

Mrs. A. P. Juhl, Easton, Calif.

### Four Congregations Join Synod

The following congregations were admitted to Synod at the Convention: Hamlin Lutheran Church of Hamlin, Iowa; Turkey Valley Lutheran Church of Turkey Valley, South Dakota; Bethany Lutheran Church of Kimballton, Iowa and Christ the King Lutheran Church of Harvey Park, Denver, Colo.



# A REVOLUTIONARY CONVENTION

Saturday morning just before the convention closed, J. M. Girtz, vice-president of synod paid tribute to the work of Dr. Hans C. Jersild during the six years, who has been president of the synod. The convention gave him a long ovation. He also paid tribute to the treasurer, H. J. Hansen, who has served the synod many years, who now is 83 years old. Likewise some fine words were said about Mr. Floyd Johnson who had been a member on the church council. Then Pastor Girtz prayed for these men, and he especially prayed for the president who was elected to succeed Dr. Jersild, Pastor William Larsen. We shall return to both the outgoing and the incoming president in later editorial comments.

The decision to affiliate Trinity Seminary with Wartburg Theological Seminary of the American Lutheran Church, Dubuque, Iowa, was almost unanimous. That itself was revolutionary. New leadership was appointed for Dana College. Some \$143,000 were voted for both Dana College and the seminary. Prof. Theo. I. Jensen was appointed to head the seminary in its new location.

All these events were so breath-taking that we are unable to make proper comments today. We had to come home and take care of our church at Spencer. And our paper must go to press.

The vote on the merger will make a great difference in the life of the church, yet this is something we had planned and prayed about the past eight years.

## PASTOR WILLIAM LARSEN PRESIDENT OF SYNOD

Cedar Falls, Iowa, The Rev. William Larsen was elected president of the United Evangelical Lutheran Church here, June 22, to succeed Dr. Hans Jersild, who has held office since the death of Dr. N. C. Carlsen, 1950. Pastor Larsen was born at Racine, Wis. May 19, 1909. He was a graduate of Dana College in 1933 and of Trinity Seminary, Blair, Nebr., 1936. He was ordained in 1936 to accept a pastorate at Boston, Mass. He received his Master's degree in 1940 from Boston University and he has done post graduate work at Harvard and Minnesota universities. Since 1940 he has been Lutheran student pastor. At present he is executive director of Lutheran Student Foundation of Minnesota. He is married to Inga Schultz and they have three children, William 18, Ellen 15, Nancy 7.

He was elected on the 6th ballot. Two-thirds majority required.

We do not know the time that Pastor Larsen will assume the office. The constitution states that he is to take over the duties after convention. The date will be arranged between him and Dr. Jersild.

## DANA COLLEGE AND TRINITY SEMINARY

With the resignation of Dr. R. E. Morton as president of Dana College and Trinity Seminary the Board of Education appointed a committee to look for a new president.

It was announced on Saturday that Dr. C. C. Madsen of Trinity Seminary had been appointed acting President of Dana College. Dr. Madsen has been professor of practical theology at Trinity Seminary.

Prof. Theo. I. Jensen, who had served as professor of systematic theology at Trinity Seminary and also as dean resigned these positions in the Spring. He has withdrawn his resignation and he was appointed President of Trinity Seminary as it will operate on the campus at Wartburg Theological Seminary, Dubuque, Iowa.

## LARGE BUDGET ADOPTED

The Convention voted the largest budget in its history.

General Fund .....	\$32,103.00
Children's Homes .....	19,404.00
Home Missions .....	70,662.00
Indian Mission .....	7,800.00
Dana College and Trinity Seminary .....	143,033.00
Pension Fund .....	66,315.00

The total synodical budget is \$339,317.00 to be raised from May 1st, 1956 to April 30, 1957.

The Foreign Mission budget was voted in the amount of \$67,745.00.

National Lutheran Council and Lutheran World Action budgets were set at \$43,399.00.

The total budget for all causes will be \$450,461.00.

## CONVENTION, 1957

The Convention next year will be held at Racine, Wis. Our Savior's Lutheran Church will be the host.

## ELECTIONS AT THE CONVENTION

Here we bring some of the important elections, which took place at the convention:

- Vice-president, the Rev. J. M. Girtz.
- Treasurer, Mr. P. V. Hansen, Blair, Nebr.
- Board of Trustees for Dana College, Mr. Peder Mickelsen, Minneapolis, Minn.
- Boad of Directors, Luth. Publ. House, the Rev. H.

(Continued on page 15)



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## LINES

From

## OUR YOUTH DIRECTOR

### OUR NEW LUTHER LEAGUE PROJECT CALENDAR

By George J. Robertson

In order to give the local Luther League a suggested plan of operation for this year, and in order to avoid duplication of expensive materials, the Youth Directors of the Augustana Synod, the Evangelical Lutheran Church, and the Lutheran Free Church sat down and worked out a joint Luther League Project Calendar for the year beginning September, 1956.

It was the good fortune of our Luther League to be invited to share the benefits of this new joint planning. Your Youth Director was invited to examine this plan at one of the Youth Offices in Minneapolis. The plan looked excellent. Only one change in the causes suggested is necessary in order to fit the plan for our present needs.

Large 32 by 40 inch posters have been printed with space for inserting illustrations fitting the needs of the individual Synods. A set of these posters is now in our Youth Office. They will be used at Bible Camps and Leadership Schools, Luther League conventions and rallies to acquaint you with the new program outline.

Because of this joint planning it will be possible for us to have promotional material printed in large quantities and effect a saving of Luther League funds.

Having several synods promoting the same causes at the same time will enable **Youth Programs** and the magazine **ONE** to feature material related to the project of the month.

### NOT AN ORDER, BUT A SUGGESTION!

Following the Project Calendar is not compulsory. Your League may feel free to promote some other project in a given month, or to shift the projects from one month to another. However, we feel that there is much to be gained in doing things together.

The Project Calendar is divided into Quarters of three months each. The first quarter includes September, October, and November.

The reason for starting with September is that that is the time young people start a new school year and the activities of the Luther League get off to a new start after the summer program which takes many

young people away from their local church for Bible Camps and vacations, and sometimes for summer jobs.

### CALENDAR PROJECTS

**September: YOUTH EVANGELISM.** This project includes visiting all the prospective Luther League members of the community, whether members of the church or not. It may also include taking part in the visitation evangelism of the local congregation.

**October:** Here the calendar calls for Youth Sunday but, since we have had Youth Sunday in February for many years, we will make a shift. The calendar suggests Literature as the project for February. We will make that our project for October with promotion of **ONE MONTH** and introducing the Luther League Reading program for the year.

**November: STEWARDSHIP.** This is the time of the year many churches have their stewardship emphasis and we like to have the Leaguers feel they are a part of the congregation in this as well as in other phases of their spiritual growth. The Y. E. S. (Youth Education in Stewardship) is our accepted plan for answering the "why" and "how" questions of stewardship.

December, January, and February, which make up the second quarter, will emphasize **PERSONAL DEVOTIONS, SUMMER PROGRAM** (planning) and **YOUTH SUNDAY** respectively.

The projects for the rest of the year will be as follows: **March, Missions; April, Church Vocations; May, Social Action; June, Fellowship; July, Recreation; and August, League Planning.**

## Husbands and Wives

June is just over, and during it many young men and women became husbands and wives. See if you can correctly match the following biblical couples.

- |              |              |
|--------------|--------------|
| 1. Asenath   | a. Abraham   |
| 2. Bathsheba | b. Adam      |
| 3. Eve       | c. Boaz      |
| 4. Hannah    | d. David     |
| 5. Naomi     | e. Elimelech |
| 6. Rachel    | f. Elkanah   |
| 7. Rebecca   | g. Isaac     |
| 8. Ruth      | h. Jacob     |
| 9. Sarah     | i. Joseph    |
| 10. Zipporah | j. Moses     |

The correct answers will be found on the next page.



# THE BOY WHO WROTE THE ANTHEM

By Bess A. Olson

Boom! Boom! The sound of British cannons pouring ammunition into Fort McHenry echoed over the water. A lean young American watched anxiously from the deck of his country's truce ship. Through the smoke he could dimly see the Stars and Stripes floating above the fort's ramparts. He muttered with satisfaction, "It hasn't been as easy as you thought, General Ross!"

A short distance away he could see the enemy flag-ship with the prisoner of war, Dr. Beanes, on board. He was to ask for his release that the young man, Francis Scott Key, had been sent out on the truce ship. Francis grinned as he remembered the British General Ross's haughty answer, "You may have your man, but you will have to wait out here until we have taken Fort McHenry. That won't be long." Ha! It had taken only one day!

Night came on. Francis shivered in the cold, but he stayed on deck, his eyes glued to the besieged fort. Like a giant display of fireworks the red glare of the rockets and bursting bombs lit the dark night sky. At times the fort stood out plainly in the bright light. Then for a moment a glimpse of Old Glory would make his heart beat faster.

Sometime after midnight the firing ceased. Darkness hung like a curtain between the scene of fighting and the truce ship. Hour after hour the young man walked back and forth on the deck of the ship. "What has happened?" he wondered. "Have they taken the fort, the entrance to Maryland? Oh God, our trust is in Thee!"

At last the faint grey of dawn began to lighten the sky. All on board strained their eyes in the dim light to see the fate of their countrymen. Suddenly a shout arose, "The flag! The flag! The fort still stands!"

Francis Scott Key felt his heart pounding wildly as he caught sight of the emblem of his country waving in the early morning breeze. His throat felt tight. He wanted to cry! He wanted to shout! He wanted to sing!

On the back of an envelope, which he found in his pocket, he wrote quickly, "Oh, say can you see, by the dawn's early light, what so proudly we hailed at the twilight's last gleaming?"

Thoughts and lines kept coming to him all through the day as the boat came in — "Tis the star-spangled banner, oh long may it wave" — by the time he had reached land he had three verses of a poem that stirred his heart.

It stirred him and yet — Francis Scott Key read it over again — something was missing. There was the whole experience, the bombs, the suspense, the enemy,

the victory — he caught his breath. He had missed the most important part of all — God! The One who had made the victory possible!

Prayerfully he wrote the fourth verse "May the Heaven-rescued land praise the Power that hath made and preserved us a nation! Then conquer we must, when our cause it is just; and this be our motto: 'In God is our trust.'"

Not until he had given glory to God could he feel satisfied with his famous poem which so soon was taken to the hearts of his countrymen.

Francis Scott Key, who wrote the **Star Spangled Banner**, our country's national anthem, was a loyal patriot. But first of all he was a sincere Christian. Born in 1772, he served God and his country well all the sixty-four years of his life.

When he graduated from St. John's college, he was a handsome young man with a brilliant future.

"You'll be a lawyer, of course," said his friends.

"Well, I don't know. I'd like to be a minister," answered Francis Scott Key. But God did not lead him to the ministry. He became a lawyer and soon had an important practice. But he served in his church too and often preached the Gospel. He was especially interested in Sunday Schools, which were beginning in the United States.

In 1824 — ten years after he wrote the national anthem — he met with a group of men to organize a union to start Sunday schools all over the country.

"We want you for a director," they told him.

Mr. Key thought of how much time would be taken from his law practice to be a director of the new work. Then he thought of what Sunday schools would mean to his country in turning people to God. Perhaps this was the work God wanted him to do. He said, "I shall be happy to serve!"

Six years later a great crowd was gathered together at a Sunday school convention. Famous speakers spoke. Everyone rejoiced in the work that had been done. The Chairman of the convention, Francis Scott Key, looked out over the crowd. His throat tightened. Suddenly he wanted to cry — he wanted to shout — he wanted to sing! For in his mind he pictured the many, many Sunday schools where the Word of God was taught to boys and girls in "the Land of the Free and the Home of the Brave!"

## HERE THEY ARE

Here are the answers to the "Husbands And Wives" Quiz.

1-i, 2-d, 3-b, 4-f, 5-e, 6-h, 7-g, 8-c, 9-a, 10-j.



## BY THE FIRESIDE

### JESUS ANSWERS PRAYER

By Ruth Lommatzsch

Why should we be weary  
With troubles hard to bear?  
Go tell the Lord about it,  
His help is always there.

He wants to hear your heartaches,  
'Tis He who lightens care,  
Share with Him your secrets—  
For Jesus ANSWERS prayer.

### FREEDOM—HOW SHALL IT BE DEFENDED?

First by recognizing that it is itself the product of Protestant Christian theology. Unless its source is recognized its character will be misunderstood.

Christian freedom grows out of man's responsibility to God. The perils of modern democracy come from the separation of these inseparables.

Christian freedom is freedom to do the will of God. Obedience to the law of the Spirit is possible only to the free man, for the only obedience acceptable to God is the obedience of the one who could have chosen otherwise. In choosing to obey man develops the highest qualities of personality and so justifies freedom as well as obedience.—From the **Congregational Quarterly Review**.

### IS GOD HARD TO FIND?

Is God indeed so hard to find?  
I never found Him so;  
To me He's always by my side,  
Wherever I may go.

Whenever I most need Him,  
I feel His presence near;  
And when I call upon His name,  
I know He always hears.

I always feel, where'er I go,  
I'm not only one but two;  
He is an ever-present friend to help,  
In the tasks I have to do.

And so, in sorrow or distress,  
I call upon my God;  
I know I can depend on Him,  
He is my staff and rod.

Bessie Tozer

### ONE'S LEISURE

By George Matthew Adams

In my reading I came across this sentence: "The manner in which people employ their leisure is the most

revealing thing about them." We freely throw ourselves into the work that we love most, but with our leisure we have a personal freedom which is unique. It may be a favorite room, with silent friends (books) all about one, or it may be some hobby for recreation or relaxation. It is always there that our armor shines!

There must be a thousand witnesses to every vibration of my personality in the library where I spend so much of my time alone and in a mood of ecstatic joy. There it is that I feast upon my leisure. I am sure that such an experience is known to many.

The manner in which a person employs his leisure classifies him. Anywhere you meet people in groups you will find this to be true. It may be in night clubs, bar rooms, hotel lobbies, pool rooms, or some selected spot that is full of familiarity. I read this summer of a man who employed his leisure hours in the making of bird houses. Many a one has turned his leisure into a fortune!

Our leisure hours may well, in time, prove to be the most significant hours of our lives. In them we may discover ourselves in the most unsuspected manner. The great law of gravitation was discovered in a moment of leisure with a watchful eye! My friend John Kieran is known to thousands as a walking encyclopedia, but his leisure hours are spent in the study of birds, about which he is an authority. He would not live far from birds.

The obituary columns of our newspapers tell many a story of those who had no time for a happy and profitable leisure. The late Justice Oliver Wendell Holmes used to translate the classics "just to exercise my mind," in his own words. It is the leisure hours, happily used, which have often opened up a new world to many a one. Never should they be spent in idleness.—**Sunday Guardian**.

### GOD REIGNS

This is my Father's world, and to my listening ears,  
All nature sings, and round me rings  
The music of the spheres.  
This is my Father's world; I rest me in the thought  
Of rocks and trees, of skies and seas;  
His hand the wonders wrought.  
This is my Father's world, O let me

ne'er forget  
That though the wrong seems oft strong  
God is the Ruler, yet.  
This is my Father's world; the battle is not done;  
Jesus who died shall be satisfied,  
And earth and heaven be one.

### HOW TRUE!

The statesman throws his shoulder back and straightens out his tie,  
And says, "My friends, unless it rain the weather will be dry."  
And when this thought into our brain has percolated through,  
We common people nod our heads and loudly cry, "How true!"

—Toastmaster

The U. S. is reaching the point where we do have "two cars in every garage"—neither one paid for.

### WANTED: MORE CURIOSITY

In the March 31 issue of **The Saturday Evening Post** there was a cartoon showing a minister greeting a man and his wife as they were leaving church on Easter. Below the drawing were these words:

"Do you ever get a bit curious as to what goes on here between Easter?"

### DESIRING TO SEE GOD

How wondrous great, how glorious bright,  
Must our Creator be—  
Who dwells amidst the dazzling light  
Of vast infinity.

Our soaring spirits upward rise,  
Toward the celestial throne:  
Fain would we see the blessed Three,  
And the almighty One.

Our reason stretches all its wings,  
And climbs above the skies;  
But still how far beneath Thy feet,  
Our groveling reason lies!

Lord, here we bend our humble souls,  
And awfully adore:  
For the weak pinions of our mind,  
Can stretch a thought no more.

—Isaac Watts.



## NEWS AND NOTES

(Continued from page 2)

### W.M.S. CIRCUIT RALLY

The W.M.S. Circuit Rally of the Wisconsin churches of the Minn. Dist. was held at the Milltown Luth. Church June 5 with the Ladies Aid and Busy Bees as hostesses. 100 ladies from Cushing, Bone Lake, Luck, North Luck and Milltown were present. The theme, "That They Might Know."

We opened by singing, "Hark the Voice of Jesus Calling." Mrs. Carl Hansson led us in devotional reading from Matt. 28:19-20. A welcome from the Milltown Aid and Busy Bees by Mrs. Ed. Hermanson. A trio by Mary Beth Soule, Judy Nielsen and Anne Sandgren. An Inspirational talk by Mrs. A. E. Neve, "Ye Shall be My Witnesses." First we must see the need and our responsibility. We need Love, Courage, Peace, Joy and bring it to the Millions.

Talks were given about 4 Missions.

Japan—Mrs. Vernon Sund of Milltown

Santal—Mrs. Leander Peterson of Cushing

Sudan—Mrs. Paul Frandson of Bone Lake.

So. America—Mrs. Reynold Tange of Luck.

We were given a better light into the many needs of each mission and how much we have to be thankful for. "Tomorrow Promises Greater Fruits." They need our help and our witnessing and our prayers.

A duet by Bonnie Sorensen and Audrey Peterson. Benediction by Pastor Reynold Tange. An offering of \$65.00 will be sent to our Dist. Treas.

A short business session led by Mrs. Marvin Olson. Minutes of the last meeting by Mrs. Ed. Klas. Mrs. Leander Peterson was elected leader to plan for the 1957 meeting with Luck as hostess.

### ELC Baptized Membership Passes 1,000,000 - Mark

Baptized membership of The Evangelical Lutheran Church (ELC) passed the 1,000,000-mark in 1955, according to a statistical report released by the general secretary of the body.

As of December 31, 1955, the ELC had 1,003,354 members, a gain of 42,402, or 4.41 per cent over the 1954 total of 960,952.

It was pointed out that ELC membership had doubled in 20 years from the 500,000-mark reached in 1936, adding that in the past 10 years the body's baptized membership increased by 43 per cent, rising from 700,674 members in 1946.

The report showed that the ELC has 2,687 congregations throughout its ten districts in the United States and Canada, served by 1,443 pastors. Total ELC membership includes 670,546 confirmed members, a gain of 24,513 (3.79 per cent) over the 1954 total.

## BOOK REVIEWS

**The Epistle to the Philippians**  
by Robert Johnstone, Baker Book House, 490 pages, \$3.95

The Epistle to the Philippians is loved by all Bible readers. It is often used in Bible studies because it is such a personal and intimate letter. We are therefore grateful for any help that might be given us when we are using this epistle. The present commentary is by a Scotch writer who lived almost a century ago. But it is a commentary that goes very deep, because the author was a sincere and deep Christian thinker. At the end of the book, the author has some 50 pages of notes on the Greek text, and the appendix is the Epistle of Polycarp to the Philippians. This is in itself of great interest.—JMJ

### Shadow of the Rock

By Gina Norgaard, by Muhlenburg Press, 275 pages—\$3.75

Here is a readable novel which will capture your attention in the first chapter and keep it until you have finished the book. The story begins in the farming country of northeastern Denmark where the Jens Petersen family live. They get "America Fever." Read this book and go with them to the Dakota territory where these early pioneers endure harsh winters and primitive living

conditions. Interwoven with the authentic accounts of the hardships endured by them is the tender love story of Laurine and Ansgar. There is also the brutish Emil who nearly destroys them. Besides the Petersen family the story revolves around the Engdahl and Olsen families. Engdahl was an important Manor owner in Denmark; but now he finds himself living on the adjoining claim to Olsen, his former employee. The ill feeling between them which was present when Olsen was Engdahl's herd boy in Denmark continues over here in America as they fight for existence on the Dakota prairies. Then there is the father who hates his daughter because she is not a boy and cannot work out in the fields. This book should be especially interesting for those who have had pioneer grandparents. But its easy reading pages which are filled with much human interest make it an entertaining book for all.—Janice Jensen.

### GUYER AND HANSEN LOANS INSURANCE — REAL ESTATE

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## FREE CHURCH TO DECIDE UNION QUESTION IN

1957

The Lutheran Free Church will decide next year whether it should resume union negotiations with three other bodies—the Evangelical, American and United Evangelical Lutheran Churches.

By a vote of 206 to 67 at its 60th annual conference at Fargo, N. D., the Free Church adopted an amended resolution which stipulated that the question of reopening merger negotiations "be acted upon" at the 1957 annual conference.

As the original resolution asked merely that the question "be deferred at least" until next year, approval of the amended version was regarded as a victory for pro-merger forces in the Church. Those who voted against action in 1957, it was said, are opposed to any merger.

The resolution that was finally passed, after nearly three hours of debate, represented a compromise in the stand first taken by the delegates who favored union. Their initial proposal called upon the Church to resume negotiations "immediately," but this was withdrawn in the apparent belief that it would be defeated.

The Rev. Walter Pederson of Thief River Falls, Minn., who presented the amended resolution that was adopted, said "we have no other interest but to further the cause of merger in unity."

Dr. T. O. Burntvedt, L.F.C. president, emphasized that the Church's decision to vote on the proposal next year did not mean that it had agreed to re-enter the union deliberations. "That will be decided a year from now," he said.

During the coming year, the Church's Committee on Relations with Other Lutheran Bodies was instructed to promote a study among the congregations of the constitution, by-laws and articles of union of the proposed Church, which is expected to come into existence in 1960 as "The American Lutheran Church."

This study is to be made "in the light of the principles of the LFC and the whole task of the Christian Church in our time."

In preparation for the possibility of referendum in the Church's congregations on the merger, the committee was also asked to propose an "equitable" procedure for voting on such a referendum. It will be published in the Free Church's organ, the Lutheran Messenger, three months prior to the 1957 conference.

Many persons in the Church have felt that the three-fourths required in last year's referendum on the merger was too high.

The Free Church withdrew from negotiations with the ALC, ELC and UELC last winter when a referendum on the union plan failed to receive a three-fourths vote of approval from the congregations. However, a most two-thirds of the LFC churches did favor the plan.

In another action here, the conference voted to express its "sincere appreciation" of the invitation extended to the Free Church by the Augustana Lutheran Church and the United Lutheran Church in America to discuss organic union with them and other interested Lutheran bodies.

Declining the invitation, the conference said that in view of its prolonged negotiations with the ALC, ELC and UELC, it "does not deem it wise at this time to accept the invitation to enter upon the proposed negotiations."

Steps were also taken to continue the Committee on Relations with Other Lutheran Bodies as a permanent committee of the Free Church. The present members of the committee will serve until next year when seven members will be elected for terms of one to five years with the president and vice president as ex officio members of the committee.

## ULCA-AUGUSTANA HOPING FOR COMPREHENSIVE MERGER

Moorhead, Minn.—The Augustana Lutheran Church reported here on plans for merger negotiations which it is hoped will result in the most comprehensive church organization in the history of American Lutheranism.

Delegates to the Church's 97th Annual Synod were told that Augustana and the United Lutheran Church in America joined in inviting all Lutheran groups to meet in order to "seek a form of organic union in which the greatest possible number might unite."

The meeting will probably be held next November, it was said by Dr. Karl E. Mattson of Rock Island, Ill.,

secretary of the Church's Commission on Ecumenical Relations.

All groups that accept the Augustana-ULCA invitation will enter the negotiations without any prearranged plan, according to Dr. Mattson, and the nature and structure of the contemplated organization will be the first items on the agenda.

Issued last December, the joint invitation said the meeting was being called "to consider such organic union as will give real evidence of our unity in the faith, and to proceed to draft a constitution and devise organizational procedures to effect union."



## A REVOLUTIONARY CONVENTION

(Continued from page 9)

ing Petersen, Mr. Karl Christensen, Blair, Nebr.  
 Board on Pensions, the Rev. Homer Larsen, Mr. How-  
 Thompson, Des Moines, Iowa.  
 Resolutions Committee, the Rev. Vernon Andersen  
 Mr. Nels Bach.  
 Church Council, Mr. Arnold Christensen, Council  
 Hfs, Iowa.  
 Synodical Board of Education, the Rev. Verner Carl-

Board of Parish Education, the Rev. S. S. Kaldahl  
 and Mrs. K. M. Ludvigsen.

Board of Foreign Missions, Dr. Paul Nyholm, the  
 Rev. Victor Bagger, the Rev. Clarence Paulsen, Mr.  
 John B. Schou, Kenmare, N. Dak.

Board of Charities, the Rev. Anton Kirkegaard, and  
 Mr. Leonard K. Madsen, Audubon, Iowa.

Board of Trustees of Dana College, Mr. Glen Lund-  
 strom, Blair, Nebr.

If we should have missed any one, we apologize and  
 hope to make corrections later.

## Salary Average of Our Parish Pastors

By P. C. Jensen

According to the figures given in the statistical re-  
 ts of the congregations for 1955 the average salaries  
 of our parish pastors according to districts are as  
 follows:

Parishes	Total Am't.	Average
Atlantic	9	\$26,685
Illinois	11	40,578
Wisconsin	19	73,997
Minnesota	14	55,540
Iowa	32	118,284
Dak.-Mont.	7	24,569
Nebraska	23	82,238
Michigan	19	74,060
Canada	10	34,532
144	\$530,483	\$3683.92

This summary states only actual salary, to which  
 must be added free house and extras in the form of car  
 allowance, bonus, or special offerings as well as  
 perquisites. Not all of these extras are given in the re-  
 ts, but enough (excepting perquisites) to give an-  
 other perspective of the more actual income, which fol-  
 lows:

Atlantic	7	\$23,400	\$3343.00
Illinois	10	38,678	3867.80
Wisconsin	19	75,297	3963.00
Minnesota	14	56,940	4067.15
Iowa	32	123,179	3849.35
Dak.-Mont.	6	22,857	3809.00
Nebraska	24	87,438	3643.25
Pacific	19	77,575	4081.69
Canada	10	34,532	3453.20
	141	\$539,896	\$3829.05

Generally the value of having free house is estimated at  
 7% of the actual salary. This would increase the aver-  
 age by \$574.35 and the total average to \$4403.40.

Last year the same average was \$4174.00.

But there is a wide difference in salaries paid the pas-  
 tors. The highest last year was \$5500 plus free house  
 and \$350 for car expense. It was paid by a parish in  
 Iowa. The second largest is \$4800 plus free house and  
 \$00 for car expense paid by a parish in Minnesota.  
 Both are one church parishes.—The lowest salary paid  
 full time capable man is \$2242 in a one church parish  
 in Wisconsin; and another in Nebraska is paid only  
 \$735 for serving several congregations with about 100  
 members of driving every Sunday (no car expense report-

ed). Both have free house.

We have no information on what pastors not engaged  
 in parish work receive. Formerly such were given in  
 our annual reports if they were in synodical service,  
 but for some reason this interesting item has been gen-  
 eralized under administration or faculty expenses.

### ELC VOTES TO APPLY FOR IMMEDIATE WCC MEMBERSHIP AND FOR MERGER

The million member Evangelical Lutheran Church to-  
 day voted to apply for immediate membership in the  
 World Council of Churches.

The action came here during the body's 22nd general  
 convention at Minneapolis, following heated debate on  
 the issue—main hurdle remaining in the path of the  
 ELC's proposed 1960 merger with two other Lutheran  
 groups, the American Lutheran Church and the United  
 Evangelical Lutheran Church.

Of 2,119 votes cast by pastors and laymen, 1,434  
 favored application for WCC membership, with 685  
 ballots marked negatively. The measure required a  
 two-thirds majority (1,413 votes) to carry.

The Rev. Dr. Fredrik A. Schiotz, Minneapolis, ELC  
 president, in announcing results of the balloting, de-  
 clared:

"The Church has spoken, and we will take our place  
 alongside other evangelical Christians in the World  
 Council of Churches—to testify through work and wit-  
 ness to that Gospel which God has given us in His Holy  
 Word."

The WCC issue, precipitated because the proposed  
 "Articles of Union" for the new church contained a  
 section requiring it to "apply for membership in the  
 World Council of Churches at its constituting conven-  
 tion," had been considered in 1948 by the ELC and voted  
 down decisively.

Commenting on the outcome of today's balloting, Dr.  
 Schiotz reminded the convention that the ELC's Union  
 Committee had hesitated to recommend WCC member-  
 ship, "lest enthusiasm for union confuse the issue."

However, he said, "the Convention, exercising its  
 sovereign right, now proposes that the Church Council  
 be instructed to apply for membership."

The next day the E.L.C. voted for the merger by 1377  
 votes for and 129 against. This vote was the approval  
 of the constitution, the by-laws and the articles of union  
 of the new church.



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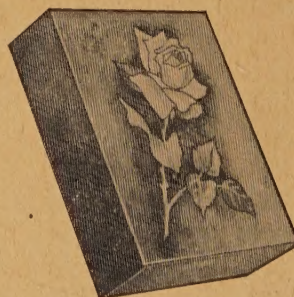
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